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HE IS NO LONGER ON THE CROSS

RECENTLY a London architect was asked to draw a preliminary sketch of a proposed building intended to represent a typical Latter-day Saint chapel. He was instructed along general lines as to what was desired. When his work was completed and submitted for approval it was found that he had placed in a dominant position above the entrance a large statue of Jesus hanging upon the cross. In so doing he had expressed a common Christian custom of glorifying the "Cross."

The architect was intrigued when informed that Latter-day Saints do not think of Jesus as being upon the cross nor look approvingly on such grotesque representations of the Man of Galilee. He was further informed that veneration for the symbol of the cross often results in worship of the symbol rather than the resurrected Lord. Also, he was told that spiritual values are to be found in the true principles and practices of religion rather than in statues or pictures of Jesus, and that the vision that Latter-day Saints have of Jesus is one of a living, glorified, eternal Being who stands at the head of His Church and directs it, by revelation, through His chosen Apostles.

Such a vision of Jesus places emphasis on His true status rather than on the means by which His life was taken. Without such vision and faith there is little consolation in being reminded that He died for us upon the cross. For, if His spirit and body were not actually re-united then the bands of death were not broken, we shall not live again, our hope of immortality is in vain, and the message of the New Testament becomes meaningless.

So to Latter-day Saints and Christians everywhere we urge, ~~during this Easter season~~, a re-examination of our faith in the Divine Sonship of Jesus, the efficacy of His Atonement as demonstrated by His empty tomb, His importance as our personal Saviour from sin and death, and the reality of His second coming as a living, glorified and resurrected person in whose likeness we too can live again.

We testify to all mankind that He came down from the cross to minister among His disciples in Judea and among other branches of the House of Israel; that He appeared, as a resurrected being, to a modern Prophet, who has left this witness: "And now after the many testimonies which have been given of Him this is the testimony last of all which we give of Him: *that he lives*; For we saw Him even on the right hand of God and we bear record that He is the Only Begotten of the Father, that by Him and through Him and of Him the worlds are, and were created, and the inhabitants thereof are begotten sons and daughters of God."

This sure knowledge leaves the cross at Golgotha where it belongs and lifts those of true faith to a more sublime realisation of the real meaning of the life and mission of Jesus of Nazareth.

C.G.M.K.



The Resurrection

By JOHN LONGDEN, Assistant to the Council of the Twelve Apostles. Elder Longden has a particular affection for the British Mission, for he was born in Oldham, Lancashire. As a young man he served in the Central States Mission; later he was called to be a bishop and the Assistant LDS Service Men's Co-ordinator.

EASTER—though of pagan origin as the day may be—can be a day of light and truth, of hope and peace to all men who understand the significance of the day it commemorates, and believe in it. Well might thoughts be turned now to the eternal reality and importance of the resurrection of the Saviour:

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

“And whosoever liveth and believeth in me shall never die. Believest thou this?”¹

And well might thoughts turn, therefore, to the resurrection of all men.

It was Job who framed the famous query: “If a man die, shall he live again?” Job answered his own question:

“I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

“And though after my skin worms destroy this body, yet in my flesh shall I see God:

“Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”²

So firm was Job's conviction of

the reality of the resurrection that he desired his words to be printed in a book, to be engraven with an iron pen and lead in a rock for ever.

Ezekiel was permitted to see the resurrection of the whole house of Israel—how new sinews and flesh and skin came upon their dead bones, how the breath of life came into them again—and was commanded to prophesy:

“Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

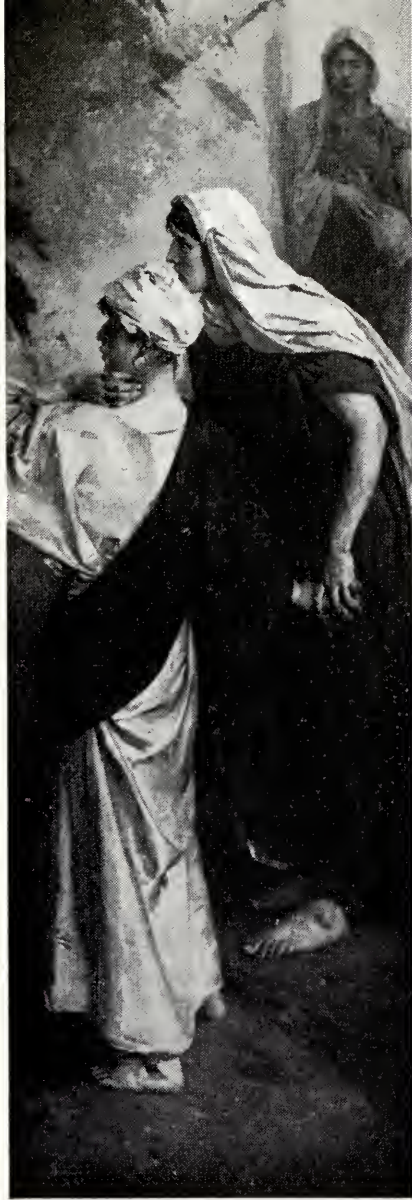
“And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

“And shall put my spirit in you, and ye shall live...”³

And later it was the angels of heaven, standing at the door of the sepulchre where the body of the Lord had lain, who gave answer. “Why seek ye the living among the dead? He is not here, but is risen!”

The resurrection was real to the saints in the meridian of time because the resurrected Christ had appeared among them. They had seen him; he had eaten in their presence. They had

is



Real

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome . . . found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

The early apostles of the Saviour believed and taught this principle of the gospel: the literal resurrection of Christ and the consequent literal resurrection of all men. The apostle Paul declared:

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."⁵

The late President Joseph F. Smith many times discoursed upon this subject. In one of his sermons he said:

"What a glorious thought it is, to me at least, and it must be to all who have conceived of the truth or received it in their hearts, that those from whom we have to part here, we will meet again and see as they are."

We who have membership in the Church and are living the Gospel are the saints of God today. The resurrection is real to us for the same reasons as it was real to the saints in the meridian of time: Christ and some of the ancient saints have appeared in this day as resurrected beings.

felt the nail marks in his hands and feet, and the spear mark in his side. And He was not the only one to bear witness of the resurrection to them, for Matthew relates how:

"...the graves were opened; and many of the bodies of the saints which slept arose,

The Father and the Son appeared to Joseph Smith in the sacred grove. The Son was the same resurrected being who appeared to the apostles in the upper room and invited them to handle him, lest they think Him only a spirit; "for a spirit hath not flesh and bones as ye see me have." With his life's blood Joseph Smith sealed this testimony:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me, and though I was hated and persecuted for saying that I had seen a vision, yet it was true, and while they were persecuting me, reviling me, and speaking all manner of evil against me for so saying. I was lead to say in my heart: Why persecute me for telling the truth? I had actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision, I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God and come under condemnation."

Joseph Smith was visited by other heavenly messengers who were resurrected beings: John the Baptist, Peter, James and John, who restored the Aaronic and Melchizedek Priesthoods that empower their bearers to perform the ordinances that pertain to the salvation and exaltation of our Heavenly Father's children.

Just as surely as night follows day, as surely as spring follows winter,

there will be a resurrection, or reuniting of the spirit and the body, of all men, as the Apostle Paul declared. We Latter-day Saints believe in a literal resurrection, knowing that we shall live again as conscious identities knowing and being known as we are.

Furthermore, the keys of Temple work—eternal marriage and salvation for the dead—have been restored. The privilege of participating in this work awaits the faithful saints in Britain as the Temple is completed. If the resurrection were not real, why bother with all this? With Paul, we can truly say, "O death, where is thy sting? O, grave, where is thy victory?"

After so many powerful witnesses to aid our understanding and faith, the remembrance of the resurrection at Easter can be an occasion of great hope in this troubled world. Whether it is or not depends on us. Hope is based on faith and faith depends on attitude. Would each one of us be willing to approach Easter this year with a broken heart and a contrite spirit? Would each be willing to put aside selfish desires, intolerances, prejudices and to pray for light for all mankind—as well as for our own selves—that these eternal truths may be understood? If so, Easter shall be a day of light and truth, of hope and peace to all men.

In the words of the Master: "Believest thou this?"

¹ John 11:25-26

² Job 19:25-27

³ Ezekiel 37:12-14

⁴ Matthew 27:52-53

⁵ 1 Cor. 15:20-22

OSCAR AMMON KIRKHAM, of the First Council of the Seventy, died of a heart attack on Monday, March 10; he was 78. In addition to his calling as a General Authority, Elder Kirkham made an internationally recognised contribution as a Boy Scout Leader. Elder Richard L. Evans said at his funeral: "He had the great gift of making each boy feel . . . that he had a special friend." Elder Kirkham studied music in Germany and New York before he became head of the department of Music at Ricks College.



HYPOCEPHALUS

Number three in a series on science and the scriptures.

CURRENTLY on display in the British Museum¹ are six decorated saucer-like discs, called hypocephali. They were made at least 2,500 years ago in Egypt for the protection of the dead with whom they were entombed. Latter-day Saints seeing them would be struck by their resemblance to an important drawing of a hypocephalus which Joseph Smith published in "The Book of Abraham."²

In the ancient Egyptian scripture *The Book of the Dead*, near the end of the Saïte Recension,³ is a chapter entitled "Chapter of making heat to be under the head of the deceased." It contains a series of spells whose recital was supposed to enable the head of the deceased individual for whom they were pronounced to retain its natural heat. The Rubric—the more essential, written-in-red part—of this chapter specifies that these incantations must be written on a sheet of new papyrus and placed under the dead person's head. "Then great warmth

shall be in every part of his body, even like that which was in him while he was upon earth." The Egyptians wrote extracts from this chapter on circular sheets of papyrus, added descriptive texts and vignettes, then gummed the decorated discs on to sheets made of layers of linen fastened together by gum and plaster. On rare occasions they were made of bronze.⁴ Slightly concave when finished, they constituted part of a series of protective amulets that were buried with the dead. Customs such as this, aimed at providing the deceased with comfort or material convenience in the after-life, were common to Egyptian funerary rites.

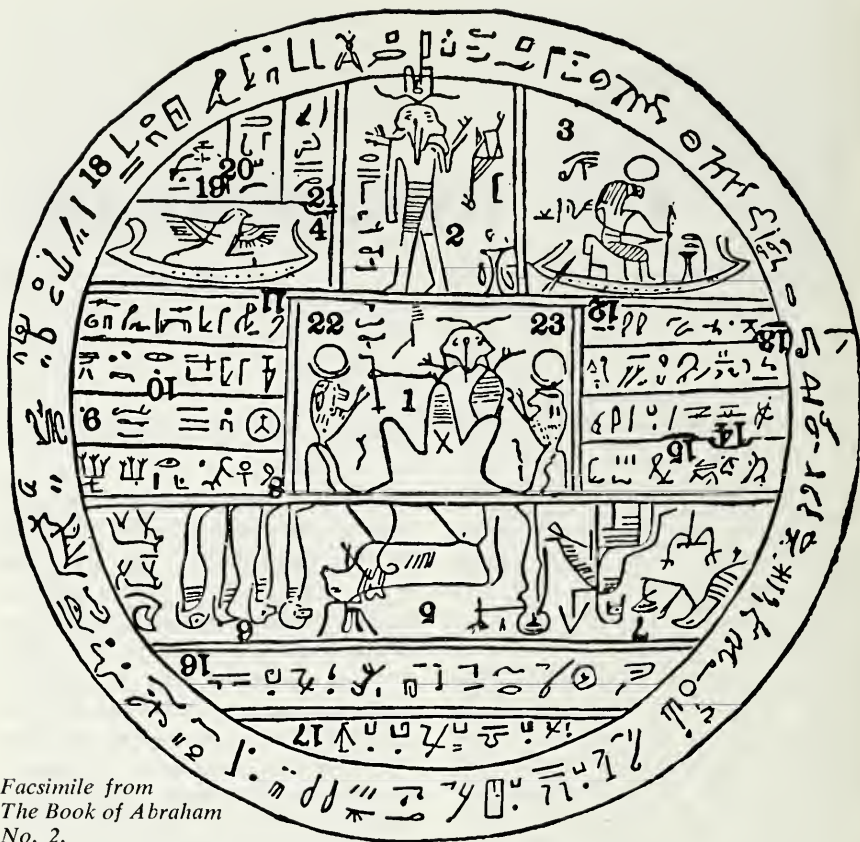
The particular hypocephalus pictured in "The Book of Abraham" was included in Joseph Smith's purchase of four Egyptian mummies and two papyrus scrolls from one Michael Chandler, who had inherited them. This was in July, 1835. Mr. Chandler had been travelling with his Egyptian

¹ Third Egyptian Room, B.M. Nos. 8445 a-f, 8446, 37330, 37907, 37090.

² "Facsimile from The Book of Abraham No. 2," *The Pearl of Great Price*, p. 34.

³ That portion of *The Book of the Dead* written in the Ptolemaic period.

⁴ B.M. No. 37330. See page 101.



Facsimile from
The Book of Abraham
No. 2.

exhibition⁵ and was anxious to find someone to translate the writing on the scrolls. He had been informed that Joseph Smith had made such a translation and might help him.

If the circumstance that enabled the Prophet to buy the hypocephalus from Mr. Chandler was unusual, the circumstance leading to their discovery and shipment to America was down-

right strange. It began when a European adventurer named Antonio Lebolo went to Egypt intending to find lucrative employment in the service of Mohammed Ali. Lebolo can scarcely be said to have been an orthodox archæologist: he sacked the tombs for his own profit, often unscrupulously. Little that is not sheer roguery is known of him,⁶ and most

⁵ According to reports then current, Chandler brought 11 mummies through the New York Customs Office and sold seven before contacting Joseph Smith. See letter of Oliver Cowdery to Wm. Frye, esq., *Latter-day Saint Messenger and Advocate*, Kirtland, Ohio, Dec. 1835, Vol. 2, pp. 235-238; letter quoted in Clark, *The Story of the Pearl of Great Price*, Bookcraft, Inc., 1955, pp. 95-97. All that is known for certain, how-

ever, is that he had at least four: none of the others have been traced.

⁶ There is a lively account of his roguery by Giovanni Belzoni, one of those he robbed, in *Narrative of the . . . Recent Discoveries in Egypt and Nubia*, 1821, pp. 366-367; quoted in Dan'el, *A Hundred Years of Archæology*, Cambridge, 1950, pp. 152, 155-157; quoted again in Clark, *op. cit.*, pp. 81-82.

of that knowledge is obscured by contradictions.⁷ Yet his was a significant discovery.

He made it while in Thebes in 1818, in a pit-tomb believed to be at Ger-nah.⁸ He found a half-dozen or more coffins and sold most of them to consuls of the German, French and Swedish governments. He retained at least four of them (see ref. 5) which he never opened; on his death he willed these to his nephew, Michael Chandler,⁹ from whom the Prophet later purchased them.

Once he possessed them, the Prophet identified them as writings of Abraham and Joseph, the ancient Hebrew patriarchs, and set about, with his usual indomitable energy, to translate them. He published his translation in 1842 in *Times and Seasons*¹⁰ and later incorporated it into *The Pearl of Great Price*.¹¹

While scrolls and mummies such as Joseph Smith purchased were widely spoken of, hypocephali were all but unknown. Not for over a quarter-century were they even to be named: in 1862 Professor J. F. de Horrock first called it a hypocephalus, because it was placed under the head. Probably the best information published in English on the subject was written by Sir E. A. Wallis Budge, the outstanding Egyptologist of his time. He wrote in

The Mummy: "Strangely enough, almost the earliest publications of a hypocephalus is that given in a work by Joseph Smith, Jr. (1805-1844), the founder of The Church of Jesus Christ of Latter-day Saints, entitled *A Pearl of Great Price*."¹²

Joseph Smith didn't dabble at his translation of the scrolls and hypocephalus. He compiled an *Egyptian Alphabet and Grammar* and was still revising the translation for accuracy between its first and second publications. During the course of his study he made some important discoveries about the nature of written Egyptian.¹³

Most Egyptologists concede neither authenticity or accuracy to Joseph Smith's facsimile and translation thereof. They have claimed (1) that it is an anomaly, its contents being inconsistent with those found on other hypocephali; (2) that it is badly copied and therefore unintelligible; (3) that the Prophet's translation is incorrect. Yet in spite of these claims, the hypocephalus in *The Pearl of Great Price* remains an enigma to Egyptologists, for there is too much uncannily true about it for it to ever be genuinely discounted. "Even by admission of his critics," wrote Dr. Robert C. Webb in 1913, "Smith evidently 'guessed right' so often that one is

⁷ Chandler had informed Joseph Smith that Lebolo's discovery was ten years later than its actual occurrence. Also, there persists even today conjecture about the spelling of his name. Either Chandler announced that his benefactor was an Antonio Sebolo or the entry into the *History of the Church*, Vol. 2, pp. 348-350, was a typographical error. The latter seems most likely as Parley P. Pratt had spelled the name Lebolo in the *Millennial Star* in 1842.

⁸ See letters of Warren R. Dawson quoted in Clark, *op. cit.* pp. 77, 79.

⁹ Lebolo, who had never seen Chandler, supposed him in Ireland and shipped the coffins there. Chandler was actually residing in Pennsylvania in the United States.

¹⁰ Instalments were published in the issue of March 1, 1842, and in subsequent issues. Beginning July, 1842, it was also published in the *Millennial Star*, in instalments.

¹¹ First edition published in Liverpool by Franklin D. Richards with the current contents of *The Pearl of Great Price*, some of the present *Doctrine and Covenants*, a hymn of John Jaque of Stratford-on-Avon entitled "O, Say What Is Truth?" and a preface.

¹² Sir E. A. Wallis Budge, *The Mummy*, revised edition, Cambridge, 1925, pp. 476-478.

¹³ Joseph Smith, *Alphabet and Grammar*; quoted partially in Clark, *op. cit.*, pp. 104-105.

nearly tempted to believe he did not guess at all."¹⁴

To examine the claims of these critics:

Firstly, that the hypocephalus published by the Prophet is too irregular to be considered authentic. Space does not allow full consideration of this point, though one example can be cited. A primary claim against the Prophet's hypocephalus was the marked deviation of the figure in the centre. In most cases this figure has four rams' heads, and is crouching and crowned; but in this case only two heads are pictured on the crouching figure. Though discrepancy of interpretation exists, most commentators feel that this god is Num-Ra or Amen-Ra, identified with Ra, the sun, the "Lord of the zones of the material or terrestrial world."¹⁵ All agree that the four rams' heads are essential to this interpretation;¹⁶ since the Prophet's figure has but two heads it could not represent the same god. In Paris, however, are to be seen two hypocephali whose central figures have not four but two heads, a fact that not only makes possible the Smith hypocephalus, but also raises doubts about the recognised interpretation of this figure. In the long run, "evidence" against Joseph Smith seems to discredit those who present it rather than to defame the Prophet.

Secondly, that the Smith facsimile is badly copied and therefore unintel-

ligible. Of all objections against it, this one is perhaps the most insistent, and often phrased to insinuate that part of the original drawing had been altered when copied. For instance, some claim that the serpent that customarily appears on hypocephali was changed to a dove;¹⁷ yet if it was altered — there was no reason for changing it — it was "done so well that the 'ignorant copying' of the hieroglyphics and other points criticised seem all the more incomprehensible."¹⁸ The truth is that the Prophet's example is not the only one without a serpent drawn in this panel: the specimen shown in Sir Flinders Petrie's *Abydos* is a notable case in which neither serpent nor dove are pictured. As for the charge that some of the inscriptions are badly copied and meaningless, Petrie wrote in *Abydos* that similar unintelligible inscriptions have been discovered on hypocephali. One might reasonably conclude that the illegibility indicates that these inscriptions are sacred and should not yet be given to the world. So the Prophet said in his translation. Wrote Dr. Webb: "The sole difference between Smith and modern scholars in this matter of illegible inscriptions is that he invokes the providence of God to explain the condition, while they blame Smith and the wood-engraver."¹⁹ Joseph Smith made his translation from an

¹⁴ Dr. Robert C. Webb, "Has Joseph Smith Been Discredited?" from the *Deseret News*, November 15, 1913; quoted in the *Improvement Era*, Vol. 17, p. 313.

¹⁵ Statement of Champollion cited by Webb, *op. cit.*, p. 329.

¹⁶ Champollion, the celebrated translator of the Rosetta Stone, felt that the four rams' heads "characterise the god as the principle motive (force) of the four elements of which he composes the created world, or the great spirit con-

taining in himself these four gods, Phre, Su, Tmox and Osiris." Drs. Leemans, de Horrock and Pleyte agreed that Amen, the central figure, "is god of the four cardinal points, because at the period of which he concerns himself the winds were represented by rams." Quoted in Webb, *op. cit.*, p. 329.

¹⁷ See "Facsimile from The Book of Abraham No. 2," figure 7.

¹⁸ Webb, *op. cit.*, p. 329.

¹⁹ *Ibid.*, p. 325.



Linen (top) and bronze hypocephali, from the XXX Dynasty, in the British Museum

original hypocephalus: he made the facsimile so readers of *The Book of Abraham* might have an idea of its appearance. For then, of course, the original was to be seen and no exact copy was needed; it was later, probably in the Chicago fire, that it was destroyed, there being strong evidence that the mummies, scrolls and hypocephalus were on exhibit there.²⁰

Thirdly, that the Smith translation is incorrect. It is almost enough to say here that the experts who unite to condemn the Prophet's translation of his hypocephalus disagree on their own interpretations of it.²¹ "Who shall decide when the doctors disagree?" It is significant to note that the interpretation of the figures, which are found on hypocephali in ways not found anywhere else does not depend on the prayers written in hieroglyphics. "Prominent Egyptologists, attacking the problem of the real significance of these figures have been obligated to attempt explanations by reference to passages in *The Book of the Dead*, of

which no sure indications exist on the hypocephalus itself."²² Though they have pronounced the Smith translation in error on grounds that theirs, which must be labelled guess-work, however erudite, are correct, Dr. Samuel Birch confessed in at least one place that "the esoteric meaning of these scenes is unknown."²³

Like *The Book of Mormon*, "The Book of Abraham" and the accompanying hypocephalus irritated those who professed themselves authorities because they unequivocally contradicted prevailing notions of ancient peoples, and because Joseph Smith found in them support for religious beliefs rather than for scientific theories. Evidence discovered to controvert existing opinions is often quickly suppressed or calumniated."²⁴

Precisely that which reduces the Prophet's translation in contemporary eyes has and will continue to lend it stature in the longer run. Joseph Smith had a distinct advantage over all others who have attempted work in Egyptian translation. He understood

²⁰ Clark, *op. cit.*, p. 158.

²¹ Figure 8 on the Smith hypocephalus is said by the Prophet to be "writing that cannot be revealed unto the world; but is to be had in the holy temple of God." Though they join to decry this interpretation as both off-the-mark and fantastic, Deveria finds in this panel the name "Osiris She. senq" and Petrie, "Shisk-ak." Another interesting example of clumsy criticism hurled at the Prophet concerns facsimile No. 1 from "The Book of Abraham," which Joseph Smith said represented "The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice." Critics claimed, consistently inconsistent, that the knife-wielding figure was (1) an embalmer, (2) a priest, (3) the god Anubis, preparing a dead person for the tomb. In the light of the utter confidence with which their interpretations are pronounced (they are quoted in Webb, *op. cit.*, p. 317), their disagreement makes them appear ludicrous. It is amazing that the only point they do agree on is that the figure on the bier is a dead man ready for embalming. Even the most amateur interpreter can see that the figure is frightfully active for a dead man.

²² Webb, *op. cit.*, p. 324.

²³ *Proceedings of the Society of Biblical Archaeology*, vii, p. 185; quoted in Webb, *op. cit.*, p. 325.

²⁴ Sophistry justified by a claim to scientific licence was subject to harsh treatment by George Bernard Shaw. He said in his Preface to *Saint Joan*. "(If Joan were reborn today) . . . it would be rubbed into her that Galileo was a martyr, and his persecutors incorrigible ignoramus, and that St. Teresa's hormones had gone astray and left her incurably hyperpituitary . . . She would have been convinced by precept and experiment that baptism and . . . (the sacrament) . . . were contemptible superstitions, and that vaccination and vivisection were enlightened practices. Which would be the saner Joan? the one who carried little children to be baptised of water and the spirit . . . and told them the story of the angel and Mary, or the one who questioned them as to their experiences of the Edipus complex? the one to whom . . . (the sacrament was sacred) . . . or the one who looked forward to a precise and convenient regulation of her health and her desires by a nicely calculated diet of thyroid extract, adrenalin, thymin, pituitrin, insulin . . . and weekly doses of monkey gland. Which is the healthier mind? the saintly mind or the monkey gland mind?"

that all post-diluvians descended from Noah's family, Egyptians not excepted. He knew also that superstitions, ceremonies and customs never generate spontaneously but have roots in beliefs held by previous generations. For instance, the dominant idea in Egyptian religion was that of a resurrection: the Egyptians retained—and distorted—the belief once had by their progenitors. The patriarchal organisation of Pharaoh's court was remarkably similar to the Priesthood organisation in the generations of Adam: this too the Egyptians inherited.²⁵ Many Egyptologists do not accept this revealed explanation, but prefer to believe that the origin of Egyptian religion is unexplained—and, for the time being at least, inexplicable. But Joseph Smith, who did accept it, could, when he encountered a vague or ambiguous figure, decipher it on the basis of a sure understanding

of these peoples' origin, rather than guess uncertainly.²⁶

So the Prophet's translation bears a seal of validity because it was made in the light of truths already known. Not only is it perfect in the relationship of its internal parts, as most other translations from the Egyptian are, but it is also perfect in its relation to other cultures, to recorded history as a whole and to God's plan for the earth, as other translations are not. One only needs to read "The Book of Abraham" to realise that against the welter of criticism and diverging theories, its contents stand as the greatest proof of its authenticity. As time passes each additional discovery substantiates the claims of this scripture and the hypocephalus purchased with it.²⁷ The Prophet showed again and again that understanding the ways of God equips an individual to better discern truth and error, whatever the circumstance.

²⁵ Ignoring the many strong evidences of a link between Hebraic and Egyptian religions, many Egyptologists cite the fact that nothing has been discovered to indicate that the Egyptians had a "flood story." On a few such seeming discrepancies they have based their conclusion that Egypt religion had an indigenous origin. By over-ruling any gaps in his understanding—caused by what he did not yet know—by faith in the certitude of what he knew to be revealed truth, the Prophet was ready to accept the answer when it came. In translating "The Book of Abraham," he found that Egypt was discovered by the daughter of Ham (Abraham 1:23-24). Egypt's eponymous founder—her name was Egyptus—and her sons were yet unborn at the time of the flood, since only Noah, his three sons and their wives were saved in the ark. The flood, then, could not have been a part of Egyptian history, but was pre-Egyptian; though early Egyptians knew of it they must not have deemed it important or peculiar enough to Egypt to legendise and pass on to later generations. Though this is just circumstantial speculation—be assured that the answer, if this is not it, will be just as much in keeping with the scriptures—it typifies how near-sighted many of our leading archaeologists and historians can be. The prophecy of Paul in 2 Thessalonians 2:11 may well concern them: ". . . God shall send them strong delusion, that they should believe a lie."

Fielding Smith in a letter to James R. Clark, an instructor in religion at Brigham Young University. He wrote: "I am enclosing to you a roughly traced sketch from *The Accuracy of the Bible* by A. S. Yahuda showing a serpent—as the author says—feeding bread to a Deity. More likely this is the serpent tempting Eve." Quoted in Clark, *op. cit.*, p. 115. (See below).



²⁶ An example of the tendency to regard a specific culture as isolated and divorced from all other cultures was cited by President Joseph

²⁷ See "The Abraham Story and the Dead Sea Scrolls" by O. Preston Robison, *Church News*, February 1, 1958, p. 3.



ABINADI
on the nature of Christ

BY RICHARD L. BUSHMAN

*Former New England States Mission Second Counsellor
Instructor at Harvard University*



IN Mosiah, in *The Book of Mormon*, chapter 15, verses one to four, is written:

“And Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

“And because he dwelleth in the flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

“The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

“And they are one God, yea, the very Eternal Father of Heaven and of Earth.”

“When I read this passage to our Priesthood class,” remarked one student of *The Book of Mormon*, “it provoked much astonishment.” The reaction is not an exceptional one. First-time readers of *The Book of Mormon* often are stopped short by Abinadi’s explanation of the Father and Son relationship in the Godhead.

At first reading one might be baffled by the seeming incongruity: that Jesus Christ could be both Father and Son. Yet He is. Indeed, Isaiah preached this truth to his people.¹ And if there were any doubt on the subject, reading the statement issued in 1916 by the First Presidency would dispel it.² It specifies precisely the senses in which Christ shares the title of Father with God the Father; and His right to be called Son needs no elaboration.

Though the passage is understandable and important, readers often

allow confusion to arise by lacking faith. Because the passage resembles superficially the doctrine published by the Nicene Council, one might initially suspect an inconsistency in revealed doctrine or, at worst, think in the back of his mind that Joseph Smith wrote this into *The Book of Mormon* to settle a commonplace controversy of his time. It is easy to be baffled if one unthinkingly accepts the premises of sceptics who try to disprove the book’s historical validity. If, on the other hand, one accepts *The Book of Mormon* as an authentic historical record, he finds not only that the passage is entirely comprehensible—enriching Abinadi’s sermon as it does—but also that it proves its own authenticity and worth by the things it contains.

Abinadi addressed an audience that was an apostate segment of the Nephite nation, relying solely and not altogether sincerely on the laws of Moses for salvation.³ His aim was to explain that salvation comes only through the atonement of Christ. Every part of the sermon is related to this central theme. Like a good missionary he uses scripture (chapter 14), reason (chapter 15), and an explanation of the consequences to those who hear and do not follow these exhortations (chapter 16). And like a good missionary, he always keeps in mind his audience’s levels of understanding by explaining his message in terms comprehensible to it.

We do not know what these people understood of the Messiah. The idea of His coming was so pervasive

among all the Israelites that we can safely assume that some of the teachings of earlier prophets remained current among Noah's people, despite their religious decline. However, we do know that they had no idea of His divinity. When Noah trumped up a pretext for slaying Abinadi, he justified his action by accusing Abinadi of teaching "that God himself should come down among the children of men..."⁴ No doubt Abinadi recognised perfectly the ignorance of his audience on this fundamental gospel principle. He repeatedly stated that "God himself" would make the atonement: this was the startling new revelation to which his sermon was devoted. In every way possible he tried to drive home his message to those who would listen.

One method he chose—perhaps a necessary one under the circumstances—was to explain precisely the relationship of the atoning Messiah and the Father. If Abinadi could make this clear, he could go a long way toward convincing his audience of the Messiah's divinity. However, his task was complicated by the understanding these people, in common with most ancient Israelites, held of God. In present-day usage, "God himself" generally refers to God the Father. For these people it was Jehovah who had inspired their prophets and inscribed their law; He was, as Latter-day Saints know, Jesus Christ. So Abinadi needed to show them that the God they worshipped, Jehovah, and the promised Messiah were the same being: he spoke correctly when he stated that "God himself" would perform the atonement.

Complications arose because the Israelites emphasised the oneness of God to distinguish themselves from

the polytheistic idol-worshippers that surrounded them. Each day in obedience to the Mosaic Law they chanted many times over: "Hear, O Israel: The Lord our God is one Lord."⁵ In explaining the relationship of Christ to the Father, Abinadi faced an immense obstacle. When these people thought of God they thought of one Being occupying the heavens. To describe the relationship of the Messiah to God, he had to introduce them to a second Personage of the Godhead. The consummate grace with which Abinadi surmounted his obstacle testifies to his inspiration. Without detracting from the onward motion of his sermon, the prophet in four short verses defined the Fatherhood and Sonship of Christ.

Christ is a Son because, like God's other children, He shall become mortal—"he dwelleth in the flesh"—and because he subjects Himself to the Father's will.

He is also a Father because He receives His Father's qualities by inheritance: "he was conceived by the power of God."

Probably realising how this concept of duality would shock his listeners, Abinadi hastens to assure them that "they are one God, yea, the very Eternal Father of heaven and of earth." The Lord their God was still one Lord, as Israel had been chanting for centuries. In the final sentence of his sermon, Abinadi clearly identifies Christ as divine, as the "very Eternal Father" whom they had worshipped.⁶ And yet Abinadi had vastly expanded their understanding by teaching them that Christ, the Father, "God himself," was also a Son with a Father of His own. In this teaching lies the profound significance of these four verses in Mosiah. *(continued on page 111)*

by
Dr. PAUL J. HANSEN
Professor in Education
University of Utah

Happiness *its in the other direction!*



WE HAVE learned how to smash the atom, yet we seem to know little about how to break a prejudice. We have succeeded in propelling a satellite into space, yet we fail in adequately launching love into the hearts of our fellowmen. We send rapid messages throughout the world, yet few of us even attempt to communicate with God through prayer.

To point up this paradox is not to deprecate science. It is certain that God would not have provided man with raw materials and creative minds without intending that he use these to improve his environment. With an accelerating pace, science today provides us with complex transportation and communication systems that we might partake of the wonders of the earth and its peoples, with amazing inventions that lend more comfort to our living, with devices that bring entertainment and culture into our homes, and with more effective educa-

tion to give an even greater impetus to the accelerating progress of science.

From all this progress, however, has arisen a grave problem. So great and awesome have technological advances become that we have tended to shift the spotlight to science's marvels without a proportionate increase in attention to the real significance and meaning of these developments, with reference to the actual welfare and happiness of mankind. The world's great nations promote crash programmes to achieve even greater scientific advances and thus outstrip other nations in the race for power—but to prevent the disaster of a precarious overbalance, these programmes must be accompanied by a similar tremendous effort to achieve more accord, understanding and love between all peoples of the earth. Just as God has equipped man with the environment and the mentality to conquer the most

(continued on page 112)



SUB-LT. WILLIAM

SISTER EDITH

Edith Theaker, and her husband George, of

BY SUB-LT. WILLIAM PAYNE

DURING the month of August last year, I was home on leave in Windsor, Canada, after a year's absence from my family. A few days after my arrival two young men dressed in dark suits knocked at my door, introducing themselves as "visiting ministers." It has always been my custom to immediately discourage such callers but their fine appearance and my curiosity prevented me from making what would have been the most tragic mistake of my life.

Within a few minutes, pleasant conversation had revealed their identity: they were Mormon missionaries. Having always tried to keep an open mind, I welcomed them to "say their piece," cautioning them that I was not religiously inclined and certainly would rebel at any attempts to convert me. They smiled the confident but warm smile with which I was soon to become so familiar, replying that a truly open mind was all they were after.

About half an hour later they departed, leaving in my hesitating hands *The Book of Mormon* and in my questioning mind the hint of Restoration.

During the remaining three weeks of my leave the elders visited with me six more times in a hurried attempt to complete the lesson plan before my departure for England. After our fourth or fifth discussion the unusual yet obviously true claims and points that had been brought forth imperceptibly began to gnaw at my indifference. Soon the problems of the Godhead, authority, baptism by immersion, etc., became very real to me, so real that I contacted the minister of my church, an archdeacon, and arranged to discuss these things. Hungry for any reassurance that my former beliefs (although not strong) were not in error, I accepted without argument the answers that the archdeacon gave me and then considered myself fully prepared to shatter the teachings of the missionaries, return *The Book*

(continued on page 110)

AM PAYNE

H THEAKER



Hull, have helped many by their example of cheerful faithfulness in times of trial

BY EDITH M. THEAKER

IT was snowing heavily on the last Friday in January, 1956, and I was feeling rather weary. Owing to severe heart trouble, I had, for a long time, been unable to exert any energy. My thoughts drifted back over 18 years of happy marriage, how God had guided and helped George and me all our lives. But I was wondering, too. I was wondering why George had been born blind, why I had never been able to manage even a year without a doctor's care, and why our three children had lived only a short time. I quietly asked God, if it was His will, to help me understand these things.

A knock at the door roused me. When with difficulty I opened it, I saw two young ladies standing there. As I could not stand, I invited them in. They introduced themselves as Sister Butler and Sister Jones, explaining they were missionaries. After an enjoyable discussion about the gospel, they left me a copy of *The Book*

of Mormon to read and arranged to call again the next Friday morning. Before they returned I read it through and told George about it.

As the weeks passed I realised that the message contained in this book was the answer to my prayers. Gradually I began to move about the house; and, by summer, the doctor said I could try going on a bus. The Sisters—Sister Butler had been replaced by Sister Jolly—took me out and we had lunch in town. We thanked our Father in heaven joyfully. Soon they took me to Church and then to Relief Society.

My heart thrilled on the day of my baptism. George had agreed that I go ahead, that he might follow later when he was more prepared. However, because of an accident I had been paralysed for three years before our marriage. I had never been able to stand in water above my knees, and because my foot was not quite straight I could not walk without shoes or without a stick. The District

and Branch Presidents asked me about this and I could only reply that "Jesus did not ask people if they had any handicap, He just asked them to be baptised."

It was wonderful! The Sisters helped me to the font, I left my shoes at the edge and with help entered the water. An awful blackness seized me as I went deeper and in my heart I cried to God for help. And then everything cleared. I was baptised and walked out of the font and across to the outer room without shoes or stick, just leaning on Sister Wilkinson's arm. There was joy in my heart!

I gradually improved. On April 13, 1957, George was baptised also, and our joy was complete. We were able to attend each auxilliary, and were called to work in them. And again our Heavenly Father blessed us.

This time I was rushed to the hospital on September 5 for a serious emergency operation. President Aubrey raced six miles in his car and, while the ambulance waited, he administered to me. I shall never forget the feeling of peace that flowed through me.

Even then my illness proved to be a blessing in disguise. A lady came into the ward, terrified at the prospect of an operation. She heard me say I was a Latter-day Saint and came over for a talk. She had been a member of the Church but had fallen away. When President Aubrey visited me, he talked to her too. I prayed for her during the night; the next morning she thanked me and went into the operating theatre cheerfully. "God moves in mysterious ways, his wonders to perform." I saw then why I had come to the hospital just at that time and thanked God for using me for His own purpose.

And all the time, the members of the branch helped us. Sister D'Andilly and Sister Bratton kept our home clean when George was also taken ill two weeks later, and Brother Stone brought us all the latest news. When I moved to a convalescent home, President and Sister Aubrey brought George to visit me. I had to proceed slowly until January but thanks to President Aubrey picking us up in his car, we attended church. Now I've resumed all my duties and am able to go out on my own, just using a stick to get on and off buses.

How thankful we are for all our blessings! Not only are we thankful for bodily strength to do God's work, but also for spiritual strength to have hope and understanding. Now we understand why our son and two daughters had to leave us so soon and marvel to think that we were found worthy enough to give them earthly bodies so that they could once again dwell with God. We understand, through learning about the pre-existence and resurrection, that God had his own reasons for George's blindness. Truly has God "opened the windows of heaven and poured out upon us many blessings."

William Payne (*continued*)

of Mormon, and sink slowly back into the comfort of religious self-complacency. How wrong I was! My recently acquired data crumbled before Truth, leaving me destitute of any alternative other than the one that I was so reluctant to acknowledge — humble acceptance.

On the last day of my leave I received the final lesson of the plan. As we shook hands for the last time, I sensed in their hearts a fear that I would forget their patient, exhaustive

hours of instruction. This fear, in part, was justified for my search for truth still was restricted by an approach that was academic, not spiritual.

That evening on the train in my small compartment I prayed for Divine verification of the final lesson I had received—the Word of Wisdom. That night I broke a ten-year period of tobacco addiction with absolutely no effort on my part. That really shook me.

Two days later I boarded a modern ocean liner with twenty other junior Canadian naval officers, all keenly excited in anticipation of the seven days' recreation and partying that lay ahead. I could not understand my apparent lack of enthusiasm. In my cabin that evening I began to go through the lesson plan again, rather than join my companions in the lounge. Very late that night I went to my knees to ask our Heavenly Father, for the first time, if these things were true. Each of the succeeding evenings I read the Bible, *The Book of Mormon*, and the various tracts I had, and most important of all . . . I prayed.

We arrived in London on Friday, September 20th. Early the following

morning I boarded a bus for the area of the British Mission headquarters. At the time I really did not know why. It was not long before I found myself standing at the door of the mission home, completely puzzled as to what I would find, what I would say, and how I should act. The warmth and friendliness of the elders and lady missionaries quickly dispelled any feeling of awkwardness that I had and I was struck by the spirit they seemed to share with the two missionaries I had known in Canada.

That afternoon I was privileged to take part in a missionary testimony meeting. The Spirit of God permeated everything in the room, and after hearing many inspiring testimonies, the tears that streamed down my embarrassed cheeks washed away the last, final doubts.

One week later I was baptised into the Church of Jesus Christ by Elder Merrill Bateman. Since that day my life has known a fullness, a reason, and a love of God that it has never known before. Each passing day adds to my testimony that God lives and that He wants me to try to be like Him.

Abinadi (continued)

A quarter of a century later, though a dozen chapters earlier in *The Book of Mormon*, King Benjamin undertook to preach Christ to another group of Nephites whose religious life centred around Mosaic ritual. They too believed the Lord was one Lord. In a way Benjamin faced the same difficulty Abinadi did. But in another respect the situation was radically different. Benjamin's people were righteous and believing; they were pre-

pared to accept the divinity of Christ. As a result Benjamin didn't make the distinction that Abinadi made. He simply said that "the Lord Omnipotent who reigneth, who was, and is from all eternity to eternity, shall come down from heaven among the children of men . . ."7 He made no attempt to teach the distinct natures of Christ and His Father, but taught that Christ is "the Son of God, the Father of heaven and earth, the Creator of all things from the beginning."⁸

Nevertheless, Benjamin accomplished his aims: the people accepted wholeheartedly the divine Messiah, who was the Lord God Omnipotent. No further explanations were necessary.

By the time of Alma the younger, more exact concepts about the Godhead were restored.⁹ When preaching to a group that lacked, as had Noah's people, a knowledge of Christ, Amulek, like Abinadi, assured them that the Son of God was the "very Eternal Father."¹⁰ But by and large the prophets were free to share with the people the more profound knowledge for which they were now prepared.

It is easy to see that one who thinks *The Book of Mormon* written by Joseph Smith, weaving his own religious ideas into a historical narrative, could scarcely grasp the truth and significance of Abinadi's speech. For the account of it presumes that Abinadi was an actual prophet of God who addressed real listeners, limited in their knowledge of the gospel just as every group of mortals is limited in knowledge. It presents these scriptures not as abstract discourses on theology written for modern readers, but as ancient sermons designed to put across a principle of the gospel in terms comprehensible to a specific body of people. One who accepts this can go on to understand the full significance of Abinadi's teaching on the titles of Christ. Basing his study of *The Book of Mormon* on the assumption that it is true, one finds his faith confirmed again and again by the deeper meanings he discovers.

Happiness (continued)

imposing scientific obstacles, so has He provided man with a mind and soul, together with a set of laws, capable of solving the most intricate problems of living together peacefully and happily.

Well might one wonder, then, what has gone wrong. A comparison might yield some insight. In a geometry class, students are given a number of very simple, self-evident statements, called axioms and postulates, which form the basis or foundation upon which rests the entire science of geometry.

Even the slowest students understand these axioms; in fact, some may make fun of them as being too evident to bother with. Yet many of these same students are completely lost after a few weeks in the class. The understanding of the axiom is a wholly different matter from its application to real situations. The example applies to all of us: God has given us a simple list of commandments or principles for happiness. How confused we get in applying these principles!

One of the most difficult problems in the field of education is that of "transfer of training," which, simply stated, is the application of something learned in one situation to the solution of a problem arising in another situation. The classic example of "transfer of training" is the belief that studying Latin improves one's English vocabulary. Research shows that positive transfer in this instance does not always occur. In religion, the same problem exists. Is there a positive transfer of what one learns in church to his actions away from it? There are countless examples of will-doers on the Sabbath who become don't-doers during the week.

¹ Isaiah 9:6

² Talmage, *Articles of Faith*, Twenty-seventh edition, 1949, pp. 465-473.

³ Mosiah 12:31-32; 13:25-26.

⁴ Mosiah 17:8

⁵ Deuteronomy 6:4

⁶ Mosiah 16:15

⁷ Mosiah 3:5

⁸ Mosiah 3:8

⁹ Alma 11:44; 13:9; 34:2;36:17

¹⁰ Alma 11:38-39

Psychologists have given us an important insight into how we might increase the degree of transfer. One of the most helpful suggestions is this : the more alike the two situations are, the greater the possibility of transfer. For instance, one wouldn't think of training a football player by merely talking to him. Theory training of this kind is important, but in order to be effective it must be accompanied by actual practice, where one can apply the theory. This points up one of the great strengths of the Church of Jesus Christ of Latter-day Saints : its religion does not stop with "Sunday theory," but continues into every day of the week with many and varied activities that give real significance to Gospel teaching. Someone once stated this principle well :

Who builds a church within his heart,
And takes it with him everywhere,
Is holier far than he whose church
Is but a one-day house of prayer.

Each individual has an important and vital role in transforming the Gospel's principles into real actions, and kindling love and understanding between peoples. The famous botanist, Luther Burbank, once said :

"Influence is given you as the most potent gift of all; you can strengthen it by thought, study, and the right heart, or you can dissipate it and misuse it . . . Your influence is your birthright and your epitaph. It can be made inconsequential, or it can sing through the years."

Someone else well expressed the importance of this influence :

"For man stands, as it were, in the centre of many concentric circles. About himself as the centre sweeps the home circle; his business career describes one larger still; then come his relations to the community in general;

while beyond the horizon is a circle of influence that includes the world at large. When the tiny spider standing at the centre of its wide-stretching and intricate web, woven for destruction, chances to touch any thread of the web, immediately the thread vibrates to the uttermost extremity. And a man stands at the centre of wide reaching influence, woven not for blighting, but for blessing, and every one of these outrunning lines, whether related to friends nearby or citizens far off, thrills and vibrates with secret influences."

For the acceleration in scientific progress to do the world any real and lasting good, it must be accompanied by a similar acceleration in the promotion of understanding between individuals, love among the world's peoples and respect for God and His commandments. The key to conquering new horizons of happiness lies in the study of the words of God, and the "transferring" of these principles into everyday living. And this can only be done by the individual who understands the importance of his influence upon his fellow men.

When we tend, as we are doing, to place solely in scientific or material affairs our trust for the future well-being of the world, and tend to disregard spiritual affairs, which alone can control and direct the others, we make an error in judgment that cannot but be without serious consequence. Both scientific and spiritual concerns have a proper place in our quest to conquer new horizons of happiness, and an old cobbler who was asked, "What is your business?" showed those proper places in their rightful relationship : "My business is to serve the Lord—I mend shoes for a living."

ON THE MISSION BOOKSHELF



A report on the Mission Bookstore by its manager GARY L. DENNIS

WHETHER the most recent addition to your Church bookshelf is one of the *Standard Works* or a Sunday School Manual or the latest *Improvement Era*, it has probably come to you through the British Mission Bookstore. At the Bookstore's home in the new Mission Headquarters, books arrive often; they are stocked or sent out to fill the orders that come in daily from the districts.

The purpose of the bookstore is to provide the British saints with the wide variety of instructive and inspiring Church publications and periodicals, as well as some sectarian works—like *Man Does Not Stand Alone*, by A. Cressy Morrison, and *Sunday, The True Sabbath of God*, by Samuel Walter Gamble. As soon as *The Church News*, which arrives weekly, and *The Improvement Era* and *The Instructor*, which arrive monthly, come, they are immediately dispersed to the districts and branches. Gramophone records can also be obtained

through the bookstore. Currently available are two by the Tabernacle Choir: *A Concert of Sacred Music* and *Christinas Carols*.

Available books are listed, with their respective prices in the *British Mission Booklist*, which is obtainable free by writing to the Bookstore at 50 Princes Gate, Exhibition Road, London, S.W.7. When orders for books in stock are accompanied by the correct amount of money they are filled immediately.

Some of the fine new books, and some of the old favourites:

The Everlasting Things, by Richard L. Evans. The latest of "The Spoken Word" volumes. The rest of the series, *This Day and Always*, *Unto the Hills*, . . . and *the Spoken Word*, *At This Same Hour*, *From the Crossroads* and *Tonic for Our Times* are also available. 18s.

An Approach to the Book of Mormon, by Hugh Nibley. Last year's

Melchizedek Priesthood Manual published in a clothbound edition. 12s.

Why the King James Version? by J. Rueben Clark. A scholarly statement for the supremacy of the Authorised Version, including detailed accounts of the origin and many translations of the *Bible*. 27s. 6d.

The Story of the Pearl of Great Price, by James R. Clark. An Instructor in Religion at Brigham Young University presents virtually every scrap of relevant information on the history and significance of the fourth *Standard Work*. 18s.

Millions of Meetings, by Dr. Harold G. Clark. An important rule book for organising and conducting Church meetings skilfully and properly. 13s. 6d.

Doctrines of Salvation, in three volumes, compiled by Bruce R. McConkie. Joseph Fielding Smith on an exhaustive range of Gospel subjects. 18s. per volume.

Matthew Cowley, Man of Faith, by Henry Smith. The absorbing, inspiring story of a beloved apostle. 20s.

Pathways to Happiness, by David O. McKay. The profound thoughts, the noble emotions, the keen insight of the great prophet who has devoted a lifetime to helping others. 23s. 6d.

Handy Scripture Guide, by Benjamin Alward. A compilation of scriptures supporting the basic features of the Gospel. 10s. 6d.

The Mormon Story, by Rulon S. Howells. A picture story of Mormonism, with rare early photographs and colour paintings. 23s. 6d.

Teachings of the New Testament, by Lowell L. Bennion. How the Master's teachings can be applied to modern living. 20s.

I Thee Wed, by Rex and Knell Skidmore. Suggestions on finding marital happiness in an uncertain world. 12s.

Where is Wisdom? by Stephen L. Richards. Talks on the true values: the home, the maintenance of liberties, the Kingdom of God, etc. 20s.

Teachings of the Doctrines and Covenants, by William E. Berrett. An excellent aid to the study of modern scripture. 18s.

Book of Mormon Guidebook, by Verla Birrell. Almost every imaginable topic relating to *The Book of Mormon* arranged in a systematic manner for convenient reference.

Utah, The Story of Her People, by Milton R. Hunter. Authentic stories of Utah's first hundred years, from the fur-trapping days to the Centennial. 10s. 6d.

Choose Ye This Day, by Emma Marr Petersen. A story of the problems of youth: their attempts to reconcile philosophy, science and worldliness with religious truths. 12s.

His Many Mansions, by Rulon S. Howells. The beliefs of the different Christian religions. 13s.

God's Covenant Race, by James H. Anderson. From Patriarchal times to the present dispensation, tracing the continuation of Divine power and priesthood to the Prophet Joseph Smith. 16s. 6d.

For Time or Eternity? by Mark E. Petersen. The romance, courtship and heartaches of two young people in love, and their decision about temple marriage. 11s. 6d.

Motherhood, A Partnership With God, compiled by Harold Lundstrom. The words of the General Authorities on being a wife and mother. 11s. 6d.



Brother Stone and President Aubrey lay bricks to aid the Hull Branch building project.

BRANCH AND DISTRICT ACTIVITIES

Bristol

On February 8, Stroud Branch held a dinner and social to welcome home their two missionaries, Sisters Gillian Wheatley and Janet Cotton-Betteridge. Brother Frank Cotton-Betteridge organised the social and the Priesthood served the dinner.

Birmingham

On February 22, Rugby Branch held a social and were honoured by the presence of President and Sister Kerr, President Oates and the district missionaries. The entertainment included games, a sketch written and narrated by Elder Gordon Bullock and a Primary presentation, "Who Killed Cock Robin". Sister Maureen Bennett presented a bouquet to Sister Elgar to show the appreciation of the Sunday School for being able to hold their meetings in her home. Refreshments were provided by the Relief Society.

Food seems to be uppermost in the minds of Birmingham M.I.A. at present, for following the recent parties, Shrove Tuesday furnished another excuse to eat together. Brother L. Megeney turned up trumps as chef fixing the traditional pancakes that

really melted in the mouth. A conducted tour of Birmingham's Reference Library proved to be a most enjoyable M.I.A. night. Books of great value were shown including a hand-printed Bible worth £8,000 and also a first edition of the complete works of Shakespeare valued at £3,000. An enlightening talk on genealogy was also given.

"The Atonement" was the theme of the exhilarating District Conference held on February 23. A deeply inspiring spirit that will long be remembered prevailed at each meeting. Many extra chairs had to be put into the Chapel to accommodate the large numbers who attended. Each address and testimony uplifted the saints and President Kerr gave a grand finish to the meetings.

Hull

Two big Hull Branch entertainments were held recently. The first, on January 26, was a film show and the second, on February 15, a fancy dress Valentine Social. Sister Scott and her husband dressed as representatives of the 11-plus exams and walked off with the fancy dress parade prize.

Sister Theaker saw to it that the evening was filling as well as fun by preparing some superb refreshments.

The Branch building project keeps going like a satellite; the floor, the ladies' cloakrooms and the toilets are now almost completed. The plumbing and electrical work are progressing well, too. The project is well ahead of schedule, pushed on by a wonderful spirit of co-operation and brotherhood.

Irish

Elder Bench was surprised by a party given to honour his twenty-first birthday: he was under the impression that no one knew about it. The party was organised by Sister Weir of the Portadown Branch.

The Elders of the Belfast group enjoyed a social organised by Brother W. J. Stewart. The programme included a film show and eats prepared by the Relief Society.

The members of the Bangor Branch hope to move into their new building soon and they are working hard to get it ready.

Leeds

Dewsbury Branch fêted Brother and Sister George Brown to a farewell party, Saturday, February 8. The couple left for Salt Lake City four days later. M.I.A. President Kenneth Bolton wrote the party's script in the form of a "This is Your Life" show. The M.I.A. members took part, with Brother Nicholas Murphy playing Brother Brown. Following the fun President William Crisp, on behalf of the branch, gave them a travelling clock.

London

Newchapel held a Valentine Party on February 15. Every lady present

received a corsage of violets from the young men.

A social was held by West Drayton Relief Society in the Servicemen's Club at the U.S.A.F. Base on February 7. Unfortunately the weather was very bad and kept away those members who had long distances to travel, but those who were able to come had a very enjoyable time.

Luton M.I.A. held a Valentine Social on February 14. Because President Ron Smith moved to St. Albans the Branch has had to re-organise. Elder Craven is now Branch President.

A farewell party for Elder Brady was held by Romford Branch on December 30. Elder Brady was presented with a travelling clock by President Vousden as a token of appreciation for the work he has done in the Branch. The Children's Party was held on January 4th. The Sisters provided the food and the Brethren the means of transport.

Fellowship Hall was the spot for a jolly "Valentine Night," held by Bournemouth Branch on February 10. Brother Ronnie Bray introduced loads of new games and Brother Summersell baked a batch of heart-shaped biscuits. Musically the evening was worthy of the best Valentine sentiments. Brother Willis played his own composition in accompaniment to Brother Bray, who sang it. Other musical offerings a Skiffle Group supplied; and the evening was closed by Brother Willis playing Handel's "Largo" and "Jerusalem."

Bournemouth Branch has changed its address. The new long-awaited chapel is located at 4 St. Stephen's Road, just off Bournemouth Square, up Richmond Hill and to the left. The Branch extends an especial welcome to those who will spend their holidays in Bournemouth this year.

Manchester

On February 15, the District Relief Society held a Banquet at Oldham. The sisters in the various Branches provided delicious food. Ballroom dancing, rock 'n' roll and a dance especially for those over thirty allowed everyone to join the fun.

Oldham held a birthday party for Elder Helquist who attained his majority recently. During the evening he was presented with a travelling clock in a leather case on behalf of the Branch "to prevent the missionaries being tempted to stay in bed in the morning."

A junior football team has been organised at Rochdale through the efforts of Brother Angus McCuaig. Oldham is very enthusiastic and also have a team. On March 1, Rochdale Aaronic Priesthood Class and their friends challenged the Oldham team and drew 2—2. Brother McCuaig is hopeful that the other Branches will follow suit.

Newcastle

South Shields Budget event for February was a pantomime with a difference. The Blind Institute of South Shields presented "Red Riding Hood" with Sister Ella Wakefield as Mother Hubbard, her husband, who is totally blind, as Simple Simon and their daughter Dorothy as Red Riding Hood. The majority of the cast were blind. They excelled themselves by a magnificent performance—to the delight of the saints who attended.

Norwich

A Tramp Supper was held by Chelmsford Branch on February 22, in aid of the Building Fund. After a very tasty supper of sausages, mash, onions, rolls and orange squash, a capacity audience were entertained by

a "Tramp Rally" and a "Hobo Minstrel Show".

Colchester Branch held their Sunday School Party on January 2, 25 members had a very good time playing the games which Brother Keith Andrews organised. And they enjoyed the Relief Society's tea. Thanks are due to Sister Jones who organised a New Year Feast, which the M.I.A. held on January 16.

Nottingham

The Nottingham District Gold and Green Ball was held on February 22. 150 people danced to the music of the Eric White Quintet; refreshments were directed by the Young Women's District Supervisor, Wendy Jolly, and the Relief Society. Cameraman Brother Bill Woodward was busy once again and his efforts were very much appreciated. The Master of Ceremonies was Brother Geoffrey Harris and the sound equipment was graciously provided by Brother Guscott.

On February 15 Peterborough held a musical fireside organised by President George Quesne. The programme consisted of favourite records, musical games, community singing and finally a film show given by the missionaries of souvenir pictures taken on their travels.

A Valentine Social was organised in Mansfield by Sister Susie Massey with Sister P. Salmon conducting. Attendance was good and all enjoyed a dancing display by the Gabrielle Osborn School of Dancing.

The Leicester Branch M.I.A. are increasing their activity and are now running a recreational programme night for the youth that includes table tennis, darts, records and dancing. An outing to the ice-show "Winter Wonderland" was held on February 26

with Brother Ernest Bray in charge of the group.

Derby Branch reports a very pleasurable time at its Sunday School Party on February 1. Thirty-one prizes were presented to the children who had attended regularly during 1957. The Relief Society provided a splendid meal which was much appreciated. Afterwards the children were amused by games and entertainment.

On February 4, the Nottingham Branch was requested to send two representatives to address the sixth form of a Derbyshire Grammar School on the doctrines of the Church. Branch President Kenneth J. Poole and

Elder Burton were given a courteous reception and considerable interest was shown in their remarks. They presented a copy of *The Book of Mormon* to the school library.

In an endeavour to show appreciation to some of the older members and those who cannot attend Church very often, a Valentine Party was given at Nottingham. After a fine meal, cartoons were shown. A wonderful concert followed which several friends of the Church presented under the direction of Mrs. Price; Brother Heszeltine was the witty M.C.

Congratulations are due to Brother and Sister Frederic Brown of Notting-

Sister Thompson of Aberdeen directed an amusing skit on family life at Aberdeen M.I.A.'s Valentine Party. Some of the cast are Sister and Brother Forrest, Sister Maxwell and Sister McDonald.



The Mission Genealogical Board meets often in London. In the back row are Margaret Bury, James P. Hill (not a member), Edna Bates; and in the front row Wilfred Clark, Victor Palmer and O. Lily Adkin



ham Branch. On February 28 of this year they celebrated their Silver Wedding Anniversary.

Scotland

Glasgow Branch has a new "Talent" scheme. Each member was given five shillings and asked to make it "grow." From this small beginning the project swelled until it netted £80. Everyone worked diligently to make it successful: the proceeds were given to a fund to redecorate the building.

Another £9 was added to the Building Fund's coffers by a Relief Society-sponsored Hostess Evening on December 19. 140 people enjoyed music by two skiffle groups and a "Roaring Twenties" skit. Not to be outdone, the Priesthood arranged a social evening, February 1, to celebrate the success of the "Talents" project. The

brethren did all the baking and entertaining; they fixed such fine eats that their wives quite forgot about their diets and ate heartily.

The Sunday School children and teachers in Glasgow had a variety show on February 1. Many members and friends turned out for dancing, singing, accordion-playing and skiffle by the Branch's own group.

The recent missionary meeting was held at Dundee rather than Glasgow because the missionaries were to have a basketball game with the N.C.R. team of Dundee, undefeated in Midlands League play. In spite of their perfect record the Mormons won handily; and they followed their victory with another, unscheduled one, over the Bisons. Out of practice, the missionaries chalked their successes up to the Word of Wisdom.

Edinburgh's Burn's Supper was prepared on February 1 by Brother Jefferson. Poems and songs by the famous Scotsman were the entertainment.

Edinburgh members packed the home of Sister Shirley Gregson's parents to watch a film of missionary work in Africa, some photos and tales of America given by Sisters Twitchell and Davis, and a duet sung by Sister Johnston and her daughter. And on February 22, the Sunday School held a fund-raising party, high-lighted by skits by the lady missionaries, Sister Thompson and Brother Day—and games.

Brothers Gregson and Jefferson spoke to a Youth Fellowship of the Church of Scotland on February 9. Though intended for the youth, half the congregation turned out to "best those Mormon fellows." However they left interested in the Church and its beliefs. The evening was an excellent one.

On February 6 Aberdeen's oldest saint, Sister Riach, celebrated her 96th birthday. Though not well enough to attend church, she avidly follows the branch's activities and is taking the sacrament each Sunday by members of the Priesthood. On that same day the M.I.A. held a Valentine's Day party. Sister Coull supervised many games and competitions and Sister Thompson directed an amusing skit on family life.

Births and Blessings

The infant daughter of President and Sister Ronald Hearsum of Colchester was blessed by her father on February 2 and given the names Gwynedd Anne.

A daughter, born to Brother and Sister John Steele of Colchester on

December 23 was blessed by Brother Keith Andrews on February 2 and given the names Karen Jane.

A son was born to Sister Floate of Rugby on January 30.

The infant son of Sister Ruby Bennett of Rugby was blessed on March 2 by Elder Gordon Bullock and given the names Trevor Paul.

The children of Brother and Sister Joseph Prestige of Rugby were blessed on March 2: they were given the names Pamela Iris by President Elgar, Charles Thomas by Elder Gordon Bullock and Richard Joseph by Elder Kenneth Shoell.

David Mayor was blessed by Elder Bennett.

Guy David Potts, son of Sister Mary Potts of Wythenshawe was blessed by his grandfather, Brother London on February 2.

On March 2, President H. W. Hunt blessed Charles Richard and David Jeremy Baldwin at Chelmsford.

Andrew Ronald, the infant son of Brother and Sister R. Burks of Nuneaton was blessed on March 2 by President John Henry Kitsell of Birmingham.

A daughter was born to President and Sister Cawley of West Drayton on February 5; she was blessed by her father on February 23 and given the names Julie Anne.

On February 2 Brother G. E. Jefferson blessed his baby son and gave him the names Kim Edwin. He also blessed Brother and Sister Clark's little daughter, giving her the names Susan Margaret.

Born to Mr. and Sister Thorne of Weston-super-Mare on December 25 was a son, Christopher Noel Thorne. He was blessed on February 2 by Brother Charles Jones.

Marriages

The wedding took place in the Merthyr Chapel on January 11 of Brother John Mahoney and Sister Enid Reynolds. The previous evening the members prepared the chapel for the ceremony, loaning red carpets to place along the aisle. The bride wore a blue velvet ballerina length dress with a small hat and veil of the same colour. She carried red carnations. The ceremony was conducted by President Emlyn Davies and the best man was Elder Roger Facer. After a reception held at the home of the bride's mother the couple left for a honeymoon in London, the bride wearing a black coat with white accessories.

Brother Terry Harrop of Idaho, U.S.A., and Sister Patricia Hughes of Brighton were married on February 22 in the Brighton Chapel. The bride wore a white ballerina frock and a shoulder veil, and carried a white Bible. She was attended by four bridesmaids. Brother George Tuohy married the couple and Sister Wilma Pulsipher played the organ music. They are spending their honeymoon in Wales.

Sister Blanche Yule of Huddersfield and Brother John Leonard of Bradford became engaged on April 3. The day was a doubly happy one for the bride as it was also her birthday.

On September 14, 1957, Brother Leonard Charles Morley of Chelmsford was engaged to Sister Sheila Thompson of Aberdeen. Sister Thompson laboured in Norwich when she served as a missionary.

Deaths

Brother Frank Sims of Nottingham passed away on January 23 at the age of sixty-nine. Although he had not

been active in Branch affairs for some years, Brother Sims was pleased to keep in touch through the Branch Teachers and was always proud to claim the longest Branch membership, having been baptised on April 2, 1903. President Kenneth J. Poole conducted the funeral service in the Nottingham Chapel at which Sister May Fletcher sang "I Know That My Redeemer Lives," and Brother Derek A. Cuthbert gave an appreciation. Brother James F. Rankin dedicated the grave.

John Heaton of Oldham, husband of Sister Heaton and father of Sister Bessie Beverley and Eric and Joseph Heaton, passed away on January 27. The funeral service was conducted by President Giles.

On February 5 the husband of Sister Fraser passed away peacefully after some years of poor health. Though not a member he took a great interest in the church's activities and had many friends among the missionaries.

ORDINATIONS:

Birmingham District

Charles Davies of Rugby to Deacon
John Ernest Egginton of Wolverhampton to Priest
James Coxsell of Wolverhampton to Teacher
Robert Sherratt of Wolverhampton to Deacon
Norman Cope of Wolverhampton to Teacher

Bristol District

Alfred Cyril Melhuish of Newton Abbott to Priest

Hull District

Arthur Thompson of Scunthrope to Deacon

Irish District

Alan John Topp of Belfast to Deacon
William Robert Smyth of Belfast to Deacon
Robert Boyd Smyth of Belfast to Deacon
James McIntosh Graham of Belfast to Deacon
Arthur Stamp of Belfast to Deacon
Robert Devenny of Belfast to Elder
Thomas Nelson Lindsay Millar of Belfast to Elder

Leeds District

Leslie Ryan of Bradford to Teacher
David John Ridehough of Bradford to Deacon
Maurice Newsholme of Bradford to Deacon
Leslie Wilkins Haste of Bradford to Deacon

Liverpool District

Percy Terrell of Rawtenstall to Teacher

London District

Stanley George Titmus of Luton to Priest
John Frederick Woods of Luton to Priest
Michael Mosdell of Romford to Deacon

Manchester District

Alan Thomas Butler of Rochdale to Deacon
Andrew James Stocks of Radcliffe to Priest
Edward Bardsley of Stockport to Elder
Gerard Finnegan of Oldham to Deacon

Newcastle District

Robert Pearson of Sunderland to Deacon
Geoffrey Carbert of Darlington to Teacher
Edward Ilderton Goodall Allen of South Shields to Deacon
William Horncastle of South Shields to Deacon
Bryan Bygrave Clements of Middlesbrough to Deacon

Norwich District

Edward Stanley Dobson of Gorleston to Deacon

Michael Stanley Watling of Colchester to Teacher

Nottingham District

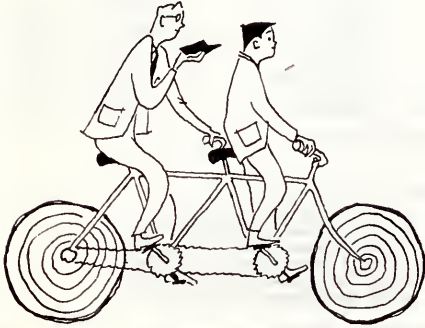
Leo Paul Fenton of Mansfield to Teacher

Sheffield District

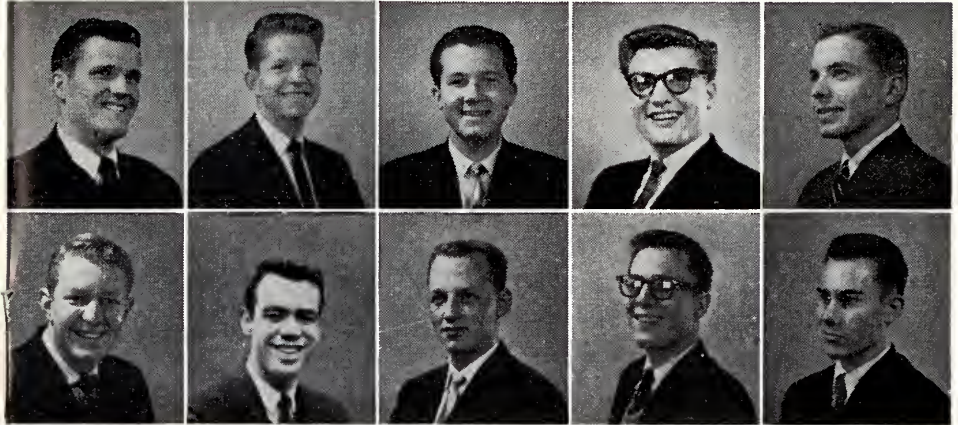
Kenneth Fawcett Bray of Barnsley to Teacher
Zdzislaw Fabisiewicz of Chesterfield to Deacon

Welsh District

Arthur Smith of Cardiff to Elder
John Edwards Woods of Swansea to Priest
Arno'd Jones of Merthyr Tydfil to Deacon
Alan Ivir Barr of Merthyr Tydfil to Deacon
John Drew of Merthyr Tydfil to Elder
Edward John Mahoney of Merthyr Tydfil to Priest



MISSIONARY ACTIVITIES



LARRY HARMON LEE A. BROWN RICHARD BENTLEY DAVID R. RICHARDS WILLIAM OSWALD
GARY EVANS RONALD BURNHAM ROSS JENKINS GEORGE DUTSON HARRISON DAVIS

ARRIVALS:

March 7, 1958
Elder Don Louis Harding

From
Malad, Idaho

Assigned to
Hull

RELEASES:

February 23, 1958
*Elder William D. Oswald
*Elder David R. Richards

From
Salt Lake City, Utah
Pleasant Grove, Utah

Districts
Scotland, Newcastle
Sheffield, Wales

	<i>From</i>	<i>Districts</i>
Elder Ronald F. Burnham	Phoenix, Arizona	Sheffield, Nottingham
Elder George E. Dutton	Delta, Utah	Hull, Wales
Elder Gary L. Evans	Logan, Utah	Manchester, Scotland
<i>March 9, 1958</i>		
Elder Richard T. Bentley	Los Angeles, California	Liverpool, Bristol
Elder Larry E. Harmon	Afton, Wyoming	Manchester, Liverpool
<i>March 20, 1958</i>		
Elder Lee Aldus Brown	Orem, Utah	Bristol, Sheffield
<i>April 1, 1958</i>		
Elder Harrison M. Davis	Ogden, Utah	Wales, Norwich
Elder Ross A. Jenkins	Newton, Utah	Wales, Ireland

TRANSFERS:	<i>From</i>	<i>To</i>	<i>Date Effective</i>
Sister Loye Goodrich	Sheffield	Bristol	February 17, 1958
Sister Vonda Sedgwick	Bristol	Sheffield	February 17, 1958
Elder William L. Rich	Birmingham	Wales	March 3, 1958
Elder Vernon N. Young	Birmingham	Newcastle	March 3, 1958
Elder Charles N. Egan	Sheffield	Nottingham	March 3, 1958
Elder David R. Callister	Bristol	Scotland	March 3, 1958
Elder David C. Stratton	Hull	Sheffield	March 10, 1958

* District President or Supervising Elder

BAPTISMS:

Birmingham District

Hubert Neale of Coventry
Mona Hayes Neale of Coventry
Ambrose James Wall of Coventry
Valerie Elizabeth Pickering of Northampton
June Mary Dixey of Northampton
Valerie Elizabeth Pickering of Northampton
Sidney William Joseph Dixey of Northampton

Hull District

Nora Hardy of Grimsby
Wendy Marian Priestley of Grimsby
Diane Florence D'Arcy of Grimsby
Hazel Page of Scunthorpe

Irish District

Arthur Stamp of Belfast
Jennifer Weir of Portadown
Jane Houston of Belfast
Joseph McConnell of Londonderry
Sylvia Macdonald of Belfast

Leeds District

Audrey Dufton of Huddersfield
Leslie Dufton of Huddersfield
Enid Andrews of Halifax
Charles Stuart Andrews of Halifax
Ada Dean of Bradford
Violet Chattaway of Bradford
Marjorie Medley of Bradford
Brenda Joyce Holroyd of Halifax
Angela Livesey of Huddersfield
Denise Livesey of Huddersfield

Liverpool District

Frederick William Peacock of Liverpool
Joseph William Stainton of Liverpool
Frederick Abel of Liverpool
Doreen Mary Bromley of Liverpool
Olive Elizabeth Abel of Liverpool
Arthur Elliott Bromley of Liverpool
Marguerite Twist of Southport

London District

Sidney John White of Brighton
Ruth Kennette Ilene Mintram of Southampton
Winifred Mary Silcott of Reading
Robert Silcott of Reading
Diana Rock of South London
Avis Doreen Prince of Luton
Edward Charles Prince of Luton
Mary Johnson of Bournemouth
Arthur Willis of Bournemouth

Albert Edward Kempson of Luton
Jessica Winifred Kempson of Luton
Ronald Eugene Boyles of West Drayton
Margaret Gladys Terry of Brighton
James David Boyles of West Drayton
Moir Rose Peacock of Reading

Manchester District

Doreen Astbury Mayor of Oldham
Olive Heywood Dewsnup of Radcliffe

Newcastle District

Amy Cowan of Middlesbrough
Wendy Valerie Cowan of Middlesbrough
James Anthony Cowan of Middlesbrough
Ethel May Dawson of Newcastle
Annie Thompson of Newcastle
Preston Happer Thompson of Newcastle
Alan Martin Carabine of Sunderland
Harry Lane of Sunderland
William Flowers of Sunderland
Sarah Flowers of Sunderland
Catherine Ann Flowers of Sunderland

Norwich District

Ronald William Cardy of Chelmsford
Richard Arnold Baldwin of Chelmsford
Florence Mavis Baldwin of Chelmsford
Doreen Grace Cardy of Chelmsford
Marion Elizabeth Freeman of Chelmsford
David William Evans of Norwich

Nottingham District

Andrew Malcolm Lever of Nottingham
Stephen Grant Lever of Nottingham
Marylyn Wild of Eastwood

Scottish District

June Anderson of Dundee
Barbara Simpson Wallace of Dundee
Nancy Burnett Callaghan Shaw of Dundee
William John Shaw of Dundee
Jennifer Lovell of Glasgow

Sheffield District

Nora Kathleen Fabisiewicz of Chesterfield
Zdzislaw Fabisiewicz of Chesterfield
Michael William Parsons of Chesterfield
Diane Bailey of Sheffield

Welsh District

Malcolm Williams of Cardiff

FROM A BOOK that is holy in another land, two brothers read: "A man must thank God for the trials that befall him in the same way that he thanks Him for the blessings he receives."

They puzzled over the passage; they could not decide what it meant. Finally they went to their teacher and petitioned him to explain its meaning.

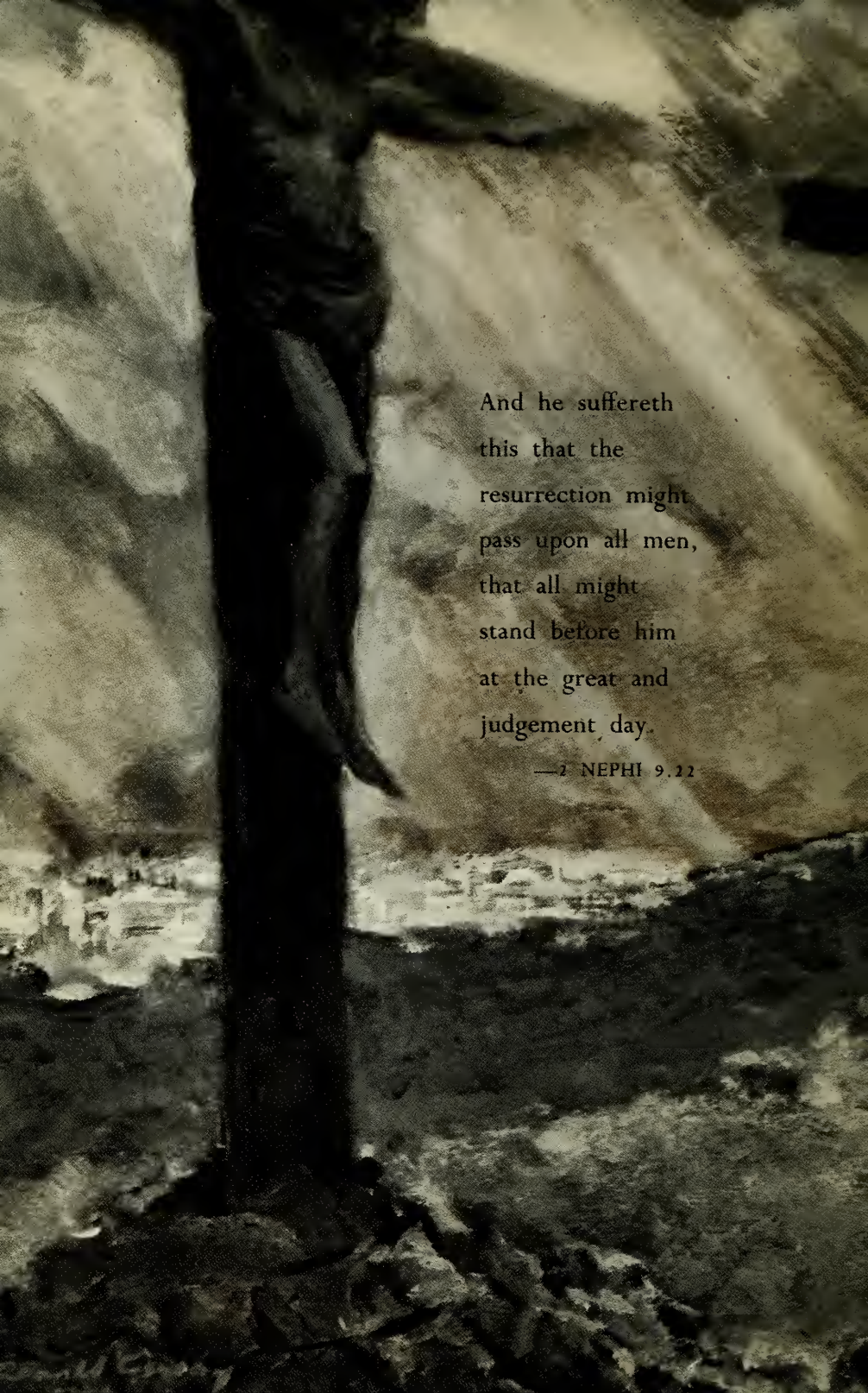
"Go to the university," he said, "and there you will find a man, in company with others like yourself, who gives counsel and encouragement to people in need. He will explain the meaning of these words to you."

They sought out the man and asked him to tell them the meaning of the commandment. He laughed and said, "I am surprised that you have been sent to me. To learn the meaning of this you must seek out one who has suffered much tribulation and sorrow in his lifetime. As for me, I have never experienced anything but good all my life."

But the brothers knew that from the time of his birth onward this man had suffered grievous sorrows; he had not only been afflicted with tribulations himself, but had borne the trials of others as well. And yet he said he had never experienced anything but good all his life.

Then the brothers understood the words written in the holy book, and why they had been sent to this man.

—*from a Hadisic story*



And he suffereth
this that the
resurrection might
pass upon all men,
that all might
stand before him
at the great and
judgement day.

—2 NEPHI 9:22